

# LAZARUS

## HIS

# REST.

Preached in a Sermon at the Funerall of Mr. *Ephraim Udall*,  
that famous Divine  
in *London*.

By *THO. REEVE*, Bachelor in Divinity.

*Pastor ac pauper hac sunt homini Christiano ornamenta —  
Mox ventilabrum adest palias secerint à frumento, & quod  
leve est, & instabile sejungis ab eo, quod alendi vim habet—  
Non vereor accedere veritati. non sum ad sycophantiam com-  
modus, Basil. hom, 26. de Martyre tremante.*

*Fugis sicut Leth, qui renuntiat viros, abdicat se incolarum mori-  
bus, qui post se non respicit, Amb. l. de fuga seculi. c. 9.*

*Nec enim saltem attingere debes praelari huius muneris fluctio-  
nem, nisi paratus sis milites animam suam in mortem tradere,  
Jo. Chrys. de laudibus D. Pauli. hom. 6.*

LONDON,

Printed for *H. Moseley*. at the signe of the Princes Armes  
in *St. Pauls Church-yard*, 1647.

L A Z A R U S

HIS

R E S T .

Preached in a Sermon at the  
Hall of Mr. F. B. M. (1661)  
that famous Divine  
in London.

By the Rev. Mr. B. B. M. in Divinity.

Printed by J. B. M. at the Sign of the Black Swan  
in St. Pauls Church-yard, 1661.

L O N D O N .

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*Lazarus his Rest.*

Preached in a Sermon at the Funerall of Mr.

*Ephraim Vdall, &c.*

Psal. 116. 15.



Retious in the sight of the Lord is the death of his Saints. Death in it self is hideous, but considered in the Saints, pretious; it is so in Gods sight, and shall it not in mens? Yes we should looke upon such occasions with Gods eye, see as he see, prize as he prize; not make that death wretched, that he maketh blessed; nor that vile that he

makes pretious; for a pretious Saint makes a pretious death. *Pretious in the sight of the Lord is the death of his Saints.*

Such a Saint I am now to present unto you, in whom we see scarce any infirmity but that of nature, or little other scarce then that of the grave; Death might unskin him, but it could not untie him; no, he is the lesse man for death, but not the lesse Saint; he was a timely Saint, and therefore not a Saint to be untimed, he was a Saint in life, a saint in death, therefore a saint after death; we may bury the man, but we cannot the saint; no, in this he remains still vigorous, still pretious, *Pretious in the sight of the Lord is the death of his saints.*

—Vivit post su-  
peram vitam.

And well may I say pretious, I say not, what urn had in it more pretious ashes? but what shrine hath had in it more sacred dust? There is a religion that talketh much of their Saints working miracles, but here is one that wrought the true miracles; he cured diseases, even the diseases of corrupt nature, and drove away Devils, even Legions that came to possesse him; when he entred into the most serious search of himself, he could spie out nothing but humane frailties; Pray (Sir) said he I beseech you, for the forgiveness of my sins I mean my humane frailties, no other thing, I praise God doh burthen me. O cleansed piece that had nothing in him but ihu saviour,

that concupiscence doth beineth us withall ! for besides that hereditary poyson, and a few swellings, I mean inordinate motions, frail weaknesse and sudden passions, finnes of surreption, and daily incursion, he could discern no venome in him; a man he was, but one that had as little of man as could be imagined; unless therefore ye would have had him never to have been skinned in our nature, what lesser imperfections could ye have wished to have been in him? so, a saint he was because he had so little entrenchment with the flesh; because the filth of worldly retrimment was taken out of him, because he did learn in the world to be above the world. If sanctity signifie cleanness, then what a rinsed creature have we here?

Envy it self cannot put him amongst the spots of the times, no, one he was that might stand amongst them, which had the blood taken out of their mouths; amongst them which were purified, and made white, amongst them which had washed their bodies with pure water; amongst them, which had not defiled their garments, his whole life being nothing but a study of self denyall, and a practise of mortification; he was no drunkard, no adulterer, no oppressour.

1 No drunkard, his temperance such, that he scarce ever knew an intemperate draught, or drank to satisfie delight; that whereas he lived in the midst of a riotous age wholly given up to excess (for this is a new kind of measure where men drink beyond measure, men carousing so long till they smell above ground, and seem to be nothing else but witte casks) he seemed to be born to pluck the quaffing cup from the mouths of Boon fellows, and to teach the world sobriety.

2 No adulterer, his chastity was such, that he did keep that wild beast of lust under a yoke, he kept his garments from drabbling by tying them up, by the girdle of continency, he never knew any strange flesh; no, he betrothed his affections to one, and as he loved her dearly, so he loved her only. That whereas many walk the streets to meet with an unclean spirit, and dissolve the bands of marriage as easily as Sampson did his green cords; these bands to him were sacred and inviolable, he never desired to have them untwisted; he possessed his vessell in holiness, and honour, he might stand forth as a mirrour of chastity.

3 He was no oppressour, his justice such that he never pinched for meanes, nor fetched in the world with the dragge rake; no, he had rather

Virus paternum  
Aug.

Peccata surreptionis: Aug.

Peccata quotidianae incursionis: Textull.

Abrasa spumae vitae vicia secularis. Bern.

In mundo supra mundum esse. Amb.

Sanctitas munditiam significat Aquin.

Zach. 9.7.

Dan. 12.10.

Heb. 10.12.

Rev. 3.4.

Novum hoc  
mensura genus,  
ubi nullus est  
mensurae modus

Amb.

Vasa vinaria.  
Basil.

Castitas est virtus sub iugo rationis impetum libidinis refringens, Aug.

Si cingulo castitatis careas, omnia per terram trahes.

Ierom.

1 Thel. 4.4.



rather content himself with good convenient, then raise his flanks  
by feeding upon other mens rights; he never liked that estate that  
was wrested from the poore's pittance, or that came weeping  
home with the teares of the oppressed in it, no, he would not by  
damage raise advantage. That whereas in this gripple extor-  
ting age, men care not what key they use, so it will but unlock  
the doore, or what hook they bait, so it will but draw up lucre;  
great they will be, though it be with the curses of multitudes,  
possesse they will, though it be with an *Abels* evidence; he on  
the other side kept his hands clean from all these unjust gains, he  
did never oppress a man, and his house, a man and his heritage.

What should I speak further of any vicious courses that this  
world is deeply criminall in? he was touched with no grosse sin;  
no, a Saint he was because he carried a crucified heart to all that  
which the world calls contentment; he was one that had passed  
through the refiners fire, and that had the fullers nitre seen upon  
him, a Saint he was to the world, and a Saint no doubt he is to  
God for his unspotted conversation, yea questionable even for his  
purity, he is amongst those Armies of heaven, which follow the  
Lambe upon the white horses, clothed in fine linnen, white, and  
clean.

But this ye will say is all but mortification, had he nothing in  
him of vivification? yes he was enlivened with the most quick-  
ning powers of the Spirit; his loyns were not onely girt up, but  
his lamp was burning, a Saint he was for the most faintly expres-  
sion.

How many singular graces and conspicuous vertues had he in  
him? I will not insist upon all, I will mention a few; he was  
humble, he was peaceable, he was charitable, he was devout, he  
was sincere.

1. He was humble, of no haughty, insolent demeanour, but the  
meekest creature of his times, one of the gentlest persons that ex-  
minated your streets, a man clothed with humility; being to  
raise a great fabrick, he bethought himself of a low foundation,  
his affections so soft, that his soule was given as a weaned child, of  
a sweet, affable, courteous disposition, familiar with the meanest.  
2. Peaceable, the well tuned string of the instrument, the calm  
stream of Profession, he knew that to live in unity was to live an

*Divitem tolli  
fieri de carnis  
tatu mendici  
Castigator.  
Incommoda  
commodum au-  
get, Cicero.*

*Micah. 1. 10.*

*Rev. 19. 14.*

*1 Pet. 5. 5.  
Cogitas mag-  
nam confidenter  
fabricam Celsitu-  
dinis? de funda-  
menta prius co-  
gita humilitate.  
Aug.  
Gal. 13. 1.*

*Nec inveniri  
potest forma ex-  
pressior conver-  
sationis Angeli-  
ca; quam uni-  
tas socialis.*  
Cassiodor.

*Ezech. 28: 24.*  
*Num. 12: 3.*

*Tu nimium ove-  
ratus es, da, &  
pendus minus.*  
Aug.

*Neh. 8: 10.*  
*Illi substantiam  
tuam colloca-  
ubi patriam ha-  
des.* Chrys.  
*Iob. 19: 25.*

*Phantasma re-  
ligiosis.*  
Gorg.  
*Rom. 12: 12.*

*Stulta vestitudo  
sine simplicitate.*  
Beda.  
*Ephes. 6: 5.*  
*1 Tim. 3: 5.*

*Psal. 14: 3.*  
*Collos. 1: 12.*  
*Gaudet unus-  
quisque angelo-  
rum tale opus  
tangere.*

Angelicall life, therefore he composed his spirit to his heavenly temper, he never disquieted the age with contentions, nor vexed his Parish with suits, but made more use of his buckler then his sword, patience then revenge: no pricking brier or grieving thorn, but very meek above all the men upon earth.

3. Charitable, so long as he enjoyed meanes, he thought himself overburthened, till he had lightened himself with almes deeds: he had no lither arm, for he did strech out his hand to the need; he fed not himself onely out of his meanes, but he did send portions to them, for whom none was provided, he loved to have a flock going in his right country. The riches of his liberality

2. Cor. 8: 2. is sufficiently known to you all, he delighted to be another Job, even as one that comforteth the mourners. How many tasted of his liberall spirit? yea how many might even have perished if they had not been sustained by the vertue of his charity?

4. Devout, not one that upheld a profession wherein there was nothing to be seen, but the phantasme of Religion; not one of *Thrinurus* his needle work flowers, which are more for shew then smell, but a man that glowed towards his God, and was fervent in the spirit; much time he spent in meditation, much in prayer, he was the blown coal of zeale, the bright flame of devotion.

5. Sincere, that is but a thickbrained strictnesse; that hath not in it simplicity, therefore our deare brother said he liked alwayes in matter of Religion clearnesse of spirit; he could not double, nor comply; no what his conscience was perswaded of, he followed in singlenes of heart; he hated palliating of a cause, what he professed was out of a pure heart, & a good conscience, and faith unfeined; he had rather eclipse his credit, then suppress a truth; yea suffer death, then be guilty of backsliding or revolting.

A Saint then he was in all these respects, and by all these graces shall he not be justified before men? yes no doubt, and glorified with his God: he which did thus excell in vertue is questionlesse now come to his true moun, God hath taken home his true Saint to himself, and made such a bright creature a meet partaker of the inheritance of the Saints in light. Every one of the angels delighted to touch, to carry away such a burthen, as Chrys. sayd of the soule of *Lazarus*. And the rather for his high perfections in his own calling.

A Minister he was, and what not a Saint in his own sacred function? yes, then is the Word lively and effectually when it is edged with the sanctified and gracious life of the Teacher; and what an exact, accomplished Teacher have we here? a man that had in him the very lustre of pietie, and splendour of sanctity; few men had greater judgement, none greater integrity; he was not onely one of the walking Libraries, and speaking Oracles of his age, a most judicious, and industrious Preacher, but a most gracious liver, a burning and a shining Lampe. He had learned well that of *Origen*, that the Priest which would sacrifice for others must take heed of a spot in his owne oblation, he must first offer up himselfe, kill his own personal vices, mortify his own unregenerate corruptions. For what pleasant fruit can the people taste out of the Pulpit, if the Minister himselfe should happen to bee a wild Plant? *Can a man gather grapes of thornes?*

That doctrine hath no sweetnesse, which a reprobate life corrupteth; no, a pure conscience doth more edifie then curious discourse. Therefore how strict was this our deare Brother to have his life exemplary, to deliver not onely pointed speeches, but to wound consciences by the sight of his innocent conversation? there was nothing did drop out of his lips, but it seemed to flow from the cleere spring of his owne sanctified heart; hee would not suffer his doctrine to be traduced by the scandall of his life; no, he preached nothing in the Pulpit, but he first preached it to himselfe in his Closet, his counsell was but the counterpane of his conversation, he knew the Messenger of Christ had need be the most inculpable person upon earth; What beneficiall thing can he do to the Church, which remaineth himselfe a skarre among men? or what comfort can it be to any mans soule to renew others, and to continue himselfe uncorrigible? No, unto the ungodly said God, *Why takest thou my covenant into thy mouth, and hastest to be reformed?* such an one may say with the Father, I have drawne out a faire picture which exceeds the Painters beauty, and have set others on shore, being tossing my selfe still upon the waves of dangerous sinnes. Therefore our Brother was carefull to have the best man of the parish best in-

*Tunc est sermo  
vixit & effi-  
cax, cum est  
vixit & effi-  
cax, & vir-  
tuosa perfecti-  
bilis, Greg.*

*Seipsum primo  
immolet, se pri-  
mum vitiis ju-  
gulet, & sua  
prius peccato  
membra mori-  
ficet, Orig. l.in  
Epist. ad Rom.*

*Sermo dulcedi-  
nem non habet,  
quem vita re-  
proba intra con-  
scientiam ve-  
mordet, Greg.  
in fine Pasto-  
ral.*

*Ad predi-  
candum plas-  
tici amoris adifi-  
cat, quam exer-  
citatio sermonis.  
Id. super E-  
zech. hom. 10.*

*Qui enim Chri-  
stum annuntiat,  
ab omni vitio-  
rum incentivo  
debet prae se fe-  
re, Amb.  
in Ser. de Je-  
jun.*

*Pulchrum de-  
picti hominem  
pictor fadus,*

*aliis, ad perfe-  
ctam trine-  
digo, qui ad hoc  
in delictum  
fuit ubi vider.*

Greg. in Pa-  
storal.

I Cor. 4. 1.

2 Tim. 2. 17.

2 Cor. 8. 23.

Eccl. 6. 6.

Ier. 3.

*Idem ajunt ubi  
conferuit, jam  
quod erat turbi-  
dum exspiravit,  
aromatica olera,  
Plut. in mor.  
Arborea cum  
metam vident,  
Et concordant  
propolis, et si se-  
s, appropriant.  
Thiv. 1. 1. c. 1.  
non. & exemp.*

trusted, even to have his owne demeanour, a kind of translated Scripture, or the great Text to his people, left when he had preached to others, himselfe should be found a Reprobate.

The behaviour then of this our deare and reverend Brother was nothing else but the high prospect of vertue; and as hee wanted not grace, so what wanted he else to make him an eminent Minister? I know, it is required of the Dispensers, that every one, bee found faithfull, and a faithfuller Steward there was scarce belonging to the whole family, that as he digged the gold mines for treasure, and sought for wisdom as for Silver, so he dispersed his Ingots with great fidelity. He laboured in the Word, and doctrine, laboured till his labours were a burthen, laboured till he was scarce able to labour; yet his feeble and crasse body could not intermit his paines, but hee strove with nature, and forced himselfe beyond nature; a diligent workman hee was, and one that needed not to be ashamed; he was one of those Ministers of the Church, that was the glory of Christ, a Watchman that did not hold his peace upon the wall, day nor night. How many of you saw the Evidence of the Spirit in his teaching? How many of you have the seal of his Ministry upon your consciences? a multitude of lost groates were found by the light of this Candle, many thousand Converts have occasion in this City to blisse God, that ever their eares came under his charming, that ever they stood within the presence of such a Pastour according to Gods owne heart, who did feed them with wisdom and knowledge. A Saint then he was in the whole course of his life, but an eminent Saint in his Ministry.

But if his Pulpit could not save him, his Death-bed did. Our *Idem* having purged out of him every thing that was offensive and ill favouring did at the last gaspe smell most odoriferously, yea, like one skilfull in running of a race, when he drew nigh to the marke, he did quicken his pace. Oh how admirable were his passages upon his death-bed? he departed like a passionate Pilgrim, longing to set foot upon his owne Countrey. Hee did not then onely patiently endure affliction, or try out Death, Gapping into his walls, but hee turned himselfe out of this world, and looked out with an aking eye to see his last Messen-

ger

ner approach, he declared a lively confidence that he had of a mysticall union with God; and aspired to have the fruition of those joyes; that he had got an engagement of by faith. Here I might speake much, but I am strooke mute by the command of my dead Friend, he hath silenced me from publishing any thing, that passed between us in private concerning his spirituall scrutiny, his profession of faith, or the experimentall grounds that he found in himselfe of divine favour. But this I assure you, that he died like a man singularly studied in the deepest mysteries, and sealed up his life with a most judicious, and firme consent to his professed principles; yea, I never met with a more Angelicall tongue, and ravished soule upon such a solemne occasion.

His life then was admirable, but his death memorable, there he was a Saint in transcendency. Dead then he is, but dead to his God; dead he is, but with the death of a Saint; God and his favour met, and after all the miseries of death, what can we expect, but that which is precious? if the world should still look upon him with an eye of neglect, God no doubt looks upon him with an eye of divine favour; let him therefore be in thy sight, as he is in Gods sight. Oh that thou sawest but the honour that is done unto him above I that thou sawest but the noble entertainment which he hath received at Court! what brightnesse did there shine upon him at the opening of Heaven gates! what an extasie hath this soule felt by the raptive Hallelujahs of Angels! the hidden Mannah is already melting in his mouth, the robe of glory is upon his back, the crowne of eternity is set upon his head the which sought for wisdom more precious then Rubies, and had the lipps of knowledge which are as a precious jewell, which went forth weeping, bearing his precious seed with him; and left a good name behind him, better then a pretious ointment. he knoweth no doubt before this time the benefit of a pretious faith, and hath felt the comfort of the great and pretious promises, he is gotten into the new Jerusalem, whose foundations are garnished with all manner of precious stones, & joyned to his blessed Redeemer, that precious tried corner stone laid in Zion.

Oh

Pro. 3. 15.

Prov. 20. 15.

Pst. 126. 6.

Ecclef. 7. 1.

2 Pet. 1. 1.

2 Pet. 1. 4.

Rev. 21. 19.

Eccl. 12. 15.

Oh then let us not looke sad at his death, for it is the death of a Saint, pretious let him be in our memory, for he is pretious in Gods sight, *Pretious in the sight of the Lord is the death of his Saints.*

*Text.*

Jo. 11. 11. *Our friend Lazarus sleepeth.*

Christ is going to *Judea*, v. 7. and the Disciples thinke he is going to a stone heape, for *the Iewes sought lately to stone thee, and wilt thou goe thither againe?* v. 8. No saith Christ, my intention is not for the stone-heape, but a dust heape; I may goe amongst the living, but my purpose is for the dead; this journey is not for my wakefull enemies; but my sleeping Friend, *Our friend Lazarus sleepeth.* *Lazarus*, I often visited thee at thy house, I will now visit thee at thy grave; though *Judea* be a place envious, ominous, yet I will venture to the stone-heape, for the dust-heapes sake, therefore *Let us goe into Judea*, for it is the sleeping couch of my Friend; *Our friend Lazarus sleepeth.*

In the Text consider

1. The Nature of the person, *Our friend*
2. His name *Lazarus*
3. The accident *sleepeth.*

First for the Nature of the person, in which two things,

1. His Disposition, *A friend.*
2. His relation, *Our friend.*

1. *Doff.*

First for his disposition, *A friend.* Christ would goe into *Judea* for a Friend. From hence observe: that the memory of a friend should be pretious, it is as the dying ring bequeathed untous, that nothing but death should pluck off from our fingers, or as a sacred relique, that posterity should keepe inviolate; that when we cannot stand spectators of our Friends, yet we should stand Remembrancers, to recount all passages of worth, to preserve their graces; for where else is the everlasting remembrancer, where the memory that should be blessed?

Psal. 112. 6.  
Prov. 10. 7.



Is not this commended to survivors to take care of? Yes, that when they live not, yet herein they should be vitall, they should have the breath of affection, for the breath in their nostrills to continue them alive. Doth not *David* thus chase the temples of his dead friend *Jonathan*? yes, *Jonathan* is gone, but *Jonathan* shall not thus part, he shall breath still in commemoration, *Woe is me for thee my brother Jonathan, very kind hast thou been to mee, thy love to me was wonderfull passing the love of women, &c.* Doe not *Elisha* thus call back *Elias* out of the cloudes? *My Father, my Father the Chariots of Israel, and the horsemen thereof!* he would not quite lose his Father, no, *my Father, my Father!* he would not utterly let the Champion of his Countrey go, no *the Chariots of Israel, and the Horsemen thereof!* he would have his Father still in his eye, and the Kingdomes Champion dressed up in bright harnesse before him. Do not the Jewes thus preserve their good *Iosias* still alive? yes, the memory of *Iosias* shall be like the perfume of the Apothecary, and as Musick at a banquet of wine. The smell of this perfume shall not out of their nostrills, the streynes of this musicke shall not out of their eares, the taste of this banquet shall not out of their palates, *Iosias* shall live in memory. And this is indeed the right committing of Friends to the earth, or the maintaining of familiarity with them in their graves, as *Ambrose* said of *Valentinian*. *I will not strew his tombe with flowers, but I will sprinkle his spirit with a sweet odour,* and this is the right embalming of Friends; he is but a formall Friend, that parts so soone as nature parts; no, thou wert long since embowelled into me, thou shalt not so suddenly be taken out; still he remaines, though not in sight, yet in sense, still he is a *Friend*. The use of this serves to reprove them which doe so soone bury their Friends, or put them so deepe under-ground, or lay them with their faces downwards as if being dead, they live no longer to them, the affection of the one, expectorates with the wind of the other, they have both breached their last, *quod mortuum, mortuum, ita quod dicitur, let it die.* Being once dead, they never pull off the darke mu. Per. to behold the face of their departed Friends,

2 Sam. 1. 26.

2 Kings 2. 12.

Ecclus. 49. 1.

Non ego tumulum floribus aspergam sed spiritum eius odore perfundam, Amb. orat. funeb. de Valentin.

Olim exstiteris et, non tam subito eris, Amb. orat. funebri de sat.

Vse.

Zach. 11.



they commit all to the earth, even the memory, they do not only bury that which nature else would bury, the carcass, but they bury that which neither nature nor grace should bury, they bury the friend, they turn away all with the grave spade; Friends carry nothing out of the world, nor they leave nothing in the world, nor their memory; they are but of short continuance, and a man may judge it by the affection of them which they have left behind them; nature seemed kinder to them, than seeming affection, for whereas nature suffered them to live many years in the world, the other not thirtie months, scarce three minutes after their funerall, then earth to earth, one dead friend to another, a double Funerall in one day.

But is this affection? are these the bands of love? such a short ring put to friendship? Do the pulse so soon leave beating? Hast not one sparke to glow upon the grave of thy friend? yes though we be separated in sight, yet not in apprehension, thou must still be a surety for thy friends reputation—yea the perpetuall debtour of his spirit, to prize his name, to honour his memory, to immortalise him, to give him a resurrection, to love him under ground as well as above ground, that though he live not with us, yet he must live in us; still he must be a friend. Christ cannot forget his friend, no let us go to *Judas* for a friend.

Secondly from hence observe that we must venture for a friend, let us go to *Judas* for a friend. It is an easy matter to say, Sir, I am wholly yours, it is the common complement of the age. He loves his friend that exposeth himself to danger for him, as *Ester* for her countrymen, *If I perish, I perish*. Love is as strong as death sincere affection shunneth not a skirmish for a friend. The anvil of Love feareth not the greatest stroke of envy, and opposition; *Jonathan* will venture to have a javelin cast at his head for his dear friend *David*, *Abraham* will march through pikes and speares, to rescue his vowed friend *Lot*; we must jeopard for a friend, let us go to *Judas* for a friend. The use of this serves to reprove them which give over the venturous point which run away from the stone heap; though hands be never so fastly joynd together, yet if perill be threatned, they unclofe, pull back, withdraw, there is neither hand nor heart then left; no, let the friend then shift  
for

*Quonquam separati sumus a spectu non tamen affectibus.*  
Amb.

*Perpetuus animae debitor.*  
Prudent.

*Quonquam nobiscum non vivit, attamen in nobis.*  
Basil.

3 Doct.

*Facile est dicere totus sum tuus.*  
Aug.

*Esther 16.*  
Cant. 8. 6.

*Gerardi laborem non fugit.*  
Chriſt.

*Tucus non movit frepitum.*  
Adag.

Vic.

for himself, if they can love a man upon safe termes they will stand by him, but if the stones begin to fly, they flee away. and he is not known of any, that seemed before to carry the crowd at his back. Men are then weary of friendship, sick of their friend, they will not come at him, look upon him, but leave him to his own chance. But oh beloved, a stranger an enemy might do thus much; that is but delicate friendship therefore, that followeth onely the felicity of the friend, passionate love like *Isai* accompany a friend whether in life or death. The name of a friend, should call thee out to all hazards, make thee to draw up towards him, though thy passage lay by the stoneheap. Let vs go to *Judas*, for a Friend.

*Fugiant me  
noscitur ulli.  
Agminibus co-  
mum, qui mo-  
do cinctus erat.*

*Sive in theatri  
ve in convivio.*

Thirdly, from hence observe that mans honour is to be of a friendly nature, for this is the pledge of nature. Wherefore camest thou into the world, but to be a companion? if thou wilt not be a friend, every thought is irksomess, and the whole life a pilgrimage. What more worthy in man then humanity? and where in can humanity better be expressed then in friendship, wherefore saith the Apostle, *As much as in you lieth have peace with all men*, keep the world quiet, displease no man; no, be ye courteous one towards another; Let serpents sting, men embrace; Let wild beasts be savage, men be courteous. The courteous man, draweth the sweet breath upon earth, giveth to the world the faire touch, he is the pleasure of life, the gemme of conversation, the right hand of familiarity, the link of society, he makes men sing the *Dorian* tunes upon earth. Love brotherly fellowship saith the Apostle; brotherly fellowship, rather brotherly commerce, brotherly fellowship, rather then unbrottherly forwardness; This brotherly fellowship is the free tenure of the parish, the rest hold in villenage, the best town stock, the rest is but a picklock to steale away the common treasure, for a knigthouse person is the great boot-haler, or harpy amongst men, whether he be angry or laugh-eth he is not to be trusted, for he is gendring of mischief, to forrige the country, and to pill the neighbourhood; a man can never be secure in his presence, for he is no friend. The use of this serves to lament a sad casualty, a great misfortune is happened upon earth, the world hath lost her friend. We live in a forward age, a troublesome corner, the times are set upon jangling, how

3. Doct.

*Pignus natura.*

*Aug.*

*Omnis cogitatio*

*tadium, & to-*

*ta vita peregrina-*

*tio est. Plur.*

*Rom. 12. 18.*

1 Pet. 3. 8.

*Dorian canore.*

*Adag.*

1 Pet. 3. 17.

*Sive irascatur,*

*fruerideat. Aug.*

*Vic.*

*Mites sunt do-  
nec nihil dici-  
tur, vel agitur  
nisi pro eorum  
arbitrio, Aug.*

*Circum unguis.*

*Vnde haec Zi-  
zania?*

*Matt. 13. 27.*

*Armati coeunt  
in vulnera fra-  
tres.*

*1. Pet. 1. 22.*

*4 Doct.*

*Si proximus non  
exiit vacuo si-  
tu. Amb.*

hot soever the age be in spirituall fervour, yet it warreth not the Nation with affection, the love of many wax cold. Whatsoever a sparking coal there be in the Temple, yet there is but a dead ash in the streets, burning zeale doth not kindle kind respects amongst men. Many men have no other spittle under their tongues then malice, their mouthes are furred with variances, they are gentle creatures, so long as nothing be either sayd or done, but according to their owne wills, but then they rage and swell. He is a wise man, which can tell in what brest truth of affection lyeth. and that can weigh out to himselfe a dramme of unfeigned friendship, for generally men can pronounce all their Friends with a breath, and write all their Friends (as that wise man said) within the compasse of a nayle. Oh these lippes of ours speake a great deale of false English, these armes of ours give many false embraces, these browes of ours have many false smiles hanging upon them; if the Friend be common, what is the reason that peevishnesse and policy, and perfidiousnesse are so common? if the Friend be common, why are suits, and spights so common? From whence come these tares? from whence come these dissentions? If the world be at peace, why are there so many Javelins, and Speares, Sacres, and Demiculverins, I meane so many unkindnesse, and shrewd turnes? doubtlesse these things shew the flagge of defiance hung out, this is the drawing age, men fight at sharpe. *Brethren meet for wounds*, there is bickering, as in a pitched field. But oh beloved, why abuse ye neighbourhood? why make ye life a torment? chide out the friend? frowne out the friend? no, *love one another with a pure heart fervently*. Be not thou of a discourteous, much lesse of a vexatious disposition, but use the world gently, give it a taste of thy good nature, *Be a Friend*.

But further a Friend, because helpfull, for this party was a great Feast-maker. From hence observe, that the helpfull hand is the true tryall of Friendship, hee that never parteth with any thing, we account but a close Friend. A man may know whether the Friend dwelleth at thy house, namely if thy poore neighbour goeth not over thy threshold with an empty

empty bosome. He is not a Friend, which maketh himselfe the sole Owner of his estate, use for thy necessity, but give of thy superfluity. Whatsoever thou sparest from thine owne belly, distribute to the needy. He is reall with the world, that turneth Benefactor, which hath his spread table to witnesse his affection, when a man may smell out the Friend in a Cooke roome, and get a taste of him in his messes, whose almesdeeds are the pawnes of his affection, and the seales of his friendship. Therefore the Apostle being to teach the world the duty of the Friend, saith, *Be ready to distribute, sew liberally, be given to hospitality.* This same hospitality is a better argument of thy friendship, then a hundred congies, and cringings. He loveth the world, that feedeth the world; not which fillethe the ears of it with discourse, but the bowels of it with dainties, the worlds great Friend, is a great House-keeper. Therefore *Iob* eateth not his morsels alone. *Abraham* sitteth at his tent dore to invite strangers, *Nehemiah* prepareth Oxen and Sheep, and Fowles, and Wine in abundance; this is serious affection, these are the worlds fast Friends.

The use of this serves to reprove the hungry affection, and starved friendship of these times; the Friend is not known by the hand, no men are fettered to their estates. Thou lookest onely upon thy cankring gold and not thy perishing brother. Thou eatest Pheasants, and Quails, and Turtles, and thy mouth is a lover to receive all the fowles of heaven, but thou givest not fragments to the needy. There is an abundance of complement in these dayes, but little nourishment; thou maist be a consort, but no guest; thy friend may breake his mind to thee, but he will not breake his bread to thee; our affection reacheth not to belly cheere, friendship is not Cauldron-deep. No, such Friends we had once, which were knowne by the Dresser, they provided a Carver for the Country, the chiefe furniture of their houses was the presence of neighbours, and the chiefe burnishing of their roomes was hospitality, this they accounted better then stately chimney-peece, curious hangings, a goodly Balconey for Monier to jet upon, or a rich Cabinet for Madam to lay up her powders, and complexion-waters,

*non necessari-  
u, da superflu-  
u, Aug.  
Quicquid ven-  
trina subtrahis,  
tribua esurienti.  
Naz. orat. de  
paup. amandis.*

*1 Tim. 6. 17.*

*2 Cor. 9. 6.*

*Rom. 12. 13.*

*Iob 31. 7.*

*Gen. 18. 1.*

*5. Neh. 17, 18.*

*Use.*

*Divitiis alimen-  
tur. Cyp.*

*Auram respicis,  
fratrem vero  
non aspicias, Ba-  
sil. Ser. 1. in  
div. avar.*

*Tu phasianos,  
attagenas, tur-  
tunas, & omnia  
volatilia cali  
devorans, sed  
quod pauperis  
repleat ventrem  
non largiris,  
Chryl. hom. 10  
de divite, &  
paupere.*

waters, crisping-pinnes, and dentifrecis, civets and jewels. All the ambition of those times was to get the long table filled, to have friends about them. Oh how did charity ride then in a triumphant Chariot, and bounty flow in a full streame in this Nation! But these men have left the ground behind them, but no such faire feet to tread after them, they are lodged in another world, and a man would thinke they died childlesse, so few of their true heires do we find amongst us. Some I confesse there are, but they stand like Beaugies in the midst of steynings, they are not the Tenth to the full croppes, which we did once enjoy. For many amongst us have magnificent buildings, but they might be pulled down, for no Friend dwelleth in them; they feast none, or none but their kindred, and their new created consanguinity, their Tenants, and their Work-men; if private respects doe not invite thee, thy trencher is not layd, thou shalt then be fed by the sight of their gay clothes, and not by the tast of their rich banquets, by looking upon their painted Portals, and not by taking up a seat at their garnished Tables. But oh! why doe ye professe friendship to the world, and maintaine it with leane cheekes? no, provide diet for it, maintaine it full-fed. Therefore away with this saving humour, spare not more then is fit, but be a helpfull cherishing creature here below, Be a Friend.

*The relation Our, Our Friend.*

*Dott.*

Now let us come to the relation *Our*. From hence observe, that *we ought to prize a Friend according to our owne interest*, for though a man of a friendly nature in generall ought to be respected, yet the dearter respect ought to goe, where there is the neerer relation; oh these same relations carry great efficacy with them, we should know the ty of a possessive, this same *Noster, Our (Our Friend)* should reflect strongly upon us, it should call us forth by name to witnesse our particular respects. *The Ox knoweth his owner, and the Ass his Masters cribbe*, where men have received any food or nourishment, even for the cribbe and Mangers sake they should know their good Masters. Worth ought to be acknowledged, especially of

1 Es.

of them; which have received the benefit of it; it is accounted for inhumanity, for the chiefe Butler not to know *Joseph*, Gen. 40. 23. and for *Nabal* to say, *Quis est David? quis est filius Ishai?* 1 Sam. 25. 10. *Who is this David? who is this son of Ishai?* knew he him not, when he had defended his estate, and been a wall to him both by day and night. Benefits have a reluctancy of respect from all good natures; Can the Jewes forget their good Centurion? no, they plead for him, *He loveth our Nation*, and Luke 7. 9. *hath built us a Synagogue*. Can *Naomi* forget her *Boaz*? no, he remained a Friend, when all other Friends were carried into the land of forgetfulness, therefore whosoever is silent in his praises, she will blesse him. *Blessed be he of the Lord* 2 Ruth 20. *for he causeth not to shew kindness to the living, and to the dead.*

Can the widowes forget their *Dorcas*? no, they had a speciall interest in her, therefore as others washed her, so they will bath her in teares, as others layd her forth, so they will lay her forth with honour, they shewed the coats and garments which *Dorcas* had made whilst she was living. How dolefully doth Saint *Ambrose* lament the deaths of *Valentinian* and *Gracian*? *Oh* (saith he) *they have pleased me so often and were such a countenance to my profession, that I bewaile the losse of these two good Emperours, as if I had lost my two eyes*, Greg. Naz. speaking of his *Basil*, that they two being brought up like two heylers under the same yoke, when they came to part, they filled all places with a lamentable bellowing. Saint *Ambrose* speaking of his deare brother *Satyrus*, saith, *Can I ever forget thee, with whom I have spent out my life in laying my hands to the same plow-beams?* no, these same relations make holy men passionate, they speake feelingly of their proper Friend, as our Saviour here, *Amicus meus, Our Friend*.

The use serves to reprove them which know not the command of an interest, friendship is not in her right predicament in these dayes, we meet with few Relatives in this age. For though a man be worthy to be celebrated, yet they which have received the silvery showre of his perfections, are not moistened at the root, with the apprehension of his worth, no, men are forgotten in the place where they have done good: for

9. Acts 39.

*Velut oculos mihi defossos doleo.* Amb. orat. Anneb. de ob. *Valentiniani* sicut duo vitulo simul educati, & sub eodem iugo assueti—  
lamentabili mortis omnia complerent, Greg. Naz. Monod. de vitæ & morte; Baz. *Possum oblivisci tui cum quo semper vitæ huius aratra sinui?* Amb. orat. funebri de ob. *Satyr.*  
Vse.

Captari dignus.



Eccles. 8. 10.  
Genova transi.

Aristot.  
Præstita dona  
numerantur,  
Cassio,

for how many parishes which have been comforted, and honoured with the presence of reverend, and famous men, yet even amongst them the foot prints of their deserts are worn out, and the memory of their excellencies is dried up? But oh know you your celebrating part, especially when ye are prepared, and prompted to it by personall advantages. Retaliating is the bond of Nature, yea, its the justice of a gratefull spirit, when benefits are kept upon tale, when men are faithfull Accountants, and skilfull in this Arithmatique. Oh therefore let not your Friend easily depart out of your mind, because he is Yours, because ye have his friends tokens about you, in your judgements, in your consciences; ye have been the limbeckes through which his heavenly doctrines have been distilled, ye have been the cruses into which his ghostly counsels have been put, therefore whosoever expungeth the memory of his worth, yet keep ye deepe impressions of it, for ye have an inward feeling of it, therefore call him by his right name, stile him, and esteeme him no lesse then a Friend, if he should scarce be a neighbour to others, yet to you he must be a Friend, for *Amicus noster, Our Friend*. But why doth Christ say, *Our Friend*? because he was a Friend to his person, and a Friend to his Cause.

Doct.;

Gal. 6. 10.

Use.

First a Friend to his person, for he had often feasted Christ. From hence observe, that *Charity is then in her eminency, when Christ is made the Guest*; I meane when profession hath the tast of our bounty. For who deserves love better then the Friends of Christ, those which sanctifie the ground where they tread, and blesse Nations? This is to dresse a dinner for the Church, and to put meat into the mouth of God. *Do good unto all, but especially to the household of faith*; For ministering to the necessities of the Saints, is *Charitas ordinata, Charity rightly ordered*. The use of this serves to reprove the inconsiderate charity of these times, for how many are bountifull, yea, perhaps prodigall, but how little droppeth to heaven-wards? Christs want his Friend, his members look lanke, his little ones are not battered; for all the large expences that are amongst us, yet religion tasteth little of the delicacies

cies



lies of the times, grace finds not the agemuch charged with her? But whatsoever she spends upon others it is but for her fame, but whatsoever she spends upon the Saints is for your consciences, and that which thou dost for thy soule is onely thine; Let them then be thy sable fellows which thou lookest to have to be thy co-heirs; that thou maist have some living Saint to pray for thee upon earth, that thou maist have some dying Saint to carry newes of thy charity into heaven, endear thy self to God, and ingratiate thy self chiefly to Christ Jesus, that there may be *Amicus, & Amicus noster*, A Friend, and Our Friend, because a Friend to Christs person.

Secondly a friend to his cause: from hence observe that religion ought to have a portion in our affections, for *the love of Christ is the love of his truth, the rest are accounted enemies, and fighters against God. For he that is not with me is against me.* We ought therefore to be printed Christs, as Ignatius was said to have the name of Christ written in his heart in golden Letters; yea as *Scipio* swore all his souldiers upon the edge of a naked sword to the State of *Rome*, so we should all be sworn to profession. Can any man endure to have his cause forsaken? no, he that will not insist in that his love is suspected, and he will never be owned as a friend. Christ liketh a feast well, and will accept of a feast, but is not a feast that will perfect friendship, no, the Pharisees often feasted Christ, and they were but Charger-friends; therefore the main thing is to close with Christ in profession, and to stand firm to him in point of honour, they are said to receive Christ who receive his testimony, that is those that subscribe to Christs cause, and enter plea for him. Christ is called the Prince of our salvation, and wherefore? to signifie that there is some allgiance to be taken of us, and what greater then to maintain Christs crown, and dignity, those are Christs loyall subjects, which seek to enlarge Christs territorie, and will draw their swords for their Prince, to fight the good fight of faith, which endeavour to make Christ great, and even walk with his princely robe upon his back, and to sit in his imperiall throne, these are those which are true to Christ, which are his friends.

The use of this serves to examine, whether we have acy of this

*Quicquid pro anima tua feceris hoc tuum est, Christ. in Mat. 6.*

Doct.

2. Thes. 2. 10.

Luke 19. 27.

Acts 5. 39.

Mat. 12. 30.

*Auris litoris.*

*Stricto ense*

Plur.

Acts 22. 18.

Heb. 2. 10.

1 Tim. 6. 11.

love glowing in our bosomes; no, Christ Jesus is even friend-  
 lesse, we are not much taken with our Prince his scepter-point,  
 the Kingdome of heaven suffers little violence, we do not gather  
 parties and draw adherents to Christ; Christ is little the better  
 for us, his friends do not pleasure him much, we do not furnish  
 his banquet, nor enter fellows into his service to weare his livery,  
 2 Tim. 2. 26. not bring men to repentance out of the snare of the Devill. We  
 plant no colonies, nor procure our Masters feet to tread upon new  
 territories; no, an outward league we are contented to maintain  
 with Christ, a civill combination to uphold correspondencies, but  
 for Religion to prosper or decay, to flourish or languish, to keep  
 life or to draw home, it is all one to us. But oh beloved, as *Valerius*  
 was called *Publicola* for his love to the common-wealth, so  
 we should be called *Christicola* for our faithfullnesse to the com-  
 mon cause, For *any man love our Lord Jesus* (and what  
 Plutarch. 1 Cor. 16. 22. greater love, then in seeking to preserve the purity of the faith, and  
 endeavouring to propagate the faith?) *let him be Anathema,*  
*Maranatha accursed*, that is bitterly accursed; pitty it is, that  
 Rom. 16. 9. Col. 4. 11. thou shouldst bear the name of Christ, if thou wilt not be a hel-  
 per in Christ, a work-fellow to the Kingdom of Christ. Oh there-  
 fore be inward with Religion, deare to Christ, sick of love to  
 thy well beloved, justify his cause, vindicate it from reproaches,  
 every way endeavour *to have soules added to the church, to have*  
*members of believers turned unto the Lord*, for this is the cause of  
 A& 2. 41. A& 11. 21. Christ, and they which love Christ, love his cause, look there-  
 fore to the disposition, look to the relation, to be a friend and  
 Christ's friend, a friend to his cause, that it may be said, *Amicus*  
*Noster*. Our Friend.  
 ~ But why doth Christ say *Amicus noster* Our friend, and not  
*Amicus meus*, my Friend? because Christ was not contented to  
 esteem him a Friend himself, but he would have his disciples to  
 own him, he would draw them into the bands, and have a joynt  
 respect shewed to him. From hence observe, that whom Christ  
 Doct. loveth, we should love also. He which doth service to Christ  
 the whole profession is engaged to him; A righteous man ho-  
 nours them that feare the Lord, not onely honour the Lord, but  
 Psal. 15. 5. honour them that feare the Lord, not onely honour the Master  
 but

but honour the servants; for as *Alexander* said of *Hephestion*, This is also *Alexander*, so this is also Gods; for godly men are particles of God, and God will be honoured in his particles. He that loveth him that begeth, loveth him that is begotten also. Gods Friends must not walk up and down as if they had none but their master to take them by the hand; but the whole fraternity must acknowledge them, for all my delight is in the Saints, and such as excel in vertue; we should blesse their expressions and desire their acquaintance; if they be Christs, they should be ours.

*Et hic Alexander est Plut. Deifici, Cypr. 1 Ioh. 5. 1.*

Psal 16. 3.

Vlc.

The use of this serves to reprove them, which leave Christs friends to himself, for generally none are acknowledged but upon particular respects; if they have pleased us, then are we bounden to them, we are at their dispose, we are their servants, but religion carries no such strict obligation with it, Christs relation is none of ours, for let a man be never so rarely gifted, and singularly endowed, the very reflex of Gods face, the print of his purity, yet for his mere sanctity he is lightly respected, precious he may be in Gods eye; but man hath no eye for him, or it is a very supercilious one; but oh! true friendship, is for Gods sake, for a good man will love in man nothing but God, that is the evidence of his grace, and how can the heart here be divided? no it is coupled together with Christs glew. Therefore Let God recommend friends to us, if they bring along with them his certificate, that is, the fruits of his Spirit for their Masters sake, let them be entertained; if the Court hath bestowed honours upon them, and created them noble, let us give them their titles, yea, carry ardent affection to them, for religion is the soulder of spirits. Let us acknowledge the King in his image, God in his saint, for he is Gods, therefore let him be ours, *Noster Amicus Our Friend*.

*Non amabit in homine nisi Deum. Aug. Christi gladius copulatur Aug.*

*Ferrumen amicum. Nal.*

2 Part.

Now let us come to the name *Lazarus*, *Lazarus*, that was happy in estate, happy in a priviledge, happy in his kindred.

Dodd.

Prov. 8. 18.

1 Tim. 6. 17.

Pro. 22. 2.

*Hoc attendite  
ne passim divites  
reprehendatis.*

*Aug.  
Non qui habet  
divitias sed qui  
custodit. Ier.  
Sufficientiam  
rerum non inde-  
center vult, quis-  
quis cum vult.  
Aug.*

*Adjumenta vir-  
tutum, Dish-  
mar Estim.  
Vle.*

Pro. 17. 16.

Pro. 10. 15.

James 4. 3.

Prov. 3. 9.

1 Tim. 6. 19.

*Subsidium, non  
pondus sunt.  
Greg.*

First happy in estate, for *Barbary* was his towne, and he dwelt  
as the Castle. From hence observe, that riches are no impe-  
diment unto grace, God may have Castle guard in his tenure; if  
men do not love their riches, be not proud of their riches, do not  
trust in their riches, riches are no inconveniency for a state of  
grace; for such are loose of the creature, and so may go freely  
unto God, yea the sense of bounty oftentimes instilleth the sense  
of duty, & they serve the more readily, because they are so richly  
hired, their present portion may cause them to chuse the Lord for  
their portion, the comfort they find in these riches may make them  
seek for durable riches, God suffers them not to want that which  
is his, and thy will not suffer God to want that which is theirs;  
he causeth all things to abound to them, and therefore they will  
not endure him to be scant; the rich are not so unhappy, but  
they may trust in the living God.

*The rich and the poore meet together, and the Lord is the maker  
of them both.* Seeing then he is a common maker, his fingers have  
left no curse upon either, they are kept asunder by some distance  
upon earth, yet they may both meet in heaven.

Take heed how ye reprove rich men hand over head, for not  
he which hath riches, but he that keepeth them, is to be blamed.  
Whosoever desireth it sufficiently, desireth it (if there be no o-  
ther sinister ends) lawfully, riches rightly used are furtherances  
unto vertue. The use of this serves to reprove them, which abuse  
Gods blessings; Oh that any man should be damned by riches,  
yea that any man should not be saved by riches, for wherefore is  
there a price in the hand of a foole to get wisdom (that is  
grace) and he hath no heart unto it? it is not the pre-  
sence of riches which do the hurt, but the want of a heart, nor the  
liberall fortune, which brings the mischief, but the miserable fool;  
riches are no manacles on the hand, but a price in the hand; he  
guides a ship ill, that sinks by it. Order thy riches well there-  
fore, make them not thy strong confidence, consume them not on  
thy lusts, but honour the Lord with thy riches, lay up by them  
a good foundation against the time to come, and thy riches are  
not thy bane, but thy benefit; they are thy daily remembran-  
cers of Gods favour, and the high, lorry where thou maist see  
Gods

Gods greatnesse, and goodnesse shining the more brightly about thee. Thou maist pray for all thy riches, and repent for all thy riches, and bring forth fruit unto God for all thy riches; Riches hinder not the motions of the spirit, nor intentions of graces. Thou maist be wealthy therefore, and for all this happy, for remember *Lazarus* the rich.

Secondly, *Lazarus* happy in a priviledge, for This sicknesse is not unto death, but unto Gods glory. *Lazarus* was sicke, but not curse-sicke, but a I may say glory-sicke. Sick he was, but he should fall into the hands of a good Physician, who would have credit of his Patient honour of his Cure, the issue should be glory. From hence observe, that the saints miseries, end in Gods glory. No marvell, that God saith, that all his Saints are in his hands, for who can but wonder that calamity should turne felicity, and affliction advantage, if the saints in these things were not in the hands of God? but this is Gods workmanship, his Divine art, the skill of his providence, thus can the hands of God order things, that at last there is nothing to be seen upon them but characters of glory. A godly man by them is not pressed downe, but lifteth up; yea, affliction to the Saint is the best kind of glory. All things shall worke together for the best of them which love God. *Rom. 8.28.* All things even the worst things; all things, even wretched things; let them worke and ye shall see them worke kindly; God; and misery will at last worke a strange worke, though they worke not by themselves, yet they worke together, not to teares, but to triumph; not to confusion, but to admiration to what can be desired, to more then can be expected to the best; God will have the best out of the worst. If people love God, he will have his love-markes seene upon them, though they begin in sorrow, or shame, yet they shall end in glory. *Ioseph* got an Iron chaine of his heele (but oh the glory!) at last it ends in a golden chaine about his necke; *Moses* is cast into an Arke of Bull-rushes (but oh the glory!) at last he is laid in the lappe of a Princesse; *Jonas* is cast overboard (but oh the glory!) he is soon shipt into a new barge, a Whales belly, and after he hath been three dayes, and three

I. 11. 4.

Doct.  
Deut. 31. 5.Non premittitur  
sed levatur,  
Aug. ep. 45.  
Optimum genus  
glorie, Bern.  
1. 2. Conf. c. 6.

nights Sea-sick, the care shal turn the Prow to land, and set *him* safely on shore. *Dauid* droppeth into a Lions den (but oh the glory) not into the Lions jawes, no, the Lions are his Keepers, his strong guard; the Lions at Court would not spare him, the Lions in the denne would not touch him; no, the Lions and *Dauid* are Chamber-fellows, Bed-fellowes; if *Dauid* will take up a nights lodging with the Lions, hee shall be as safe in their denne, as ever hee was in his owne chamber.

*Vse.*

*In sinu Dei pos-  
tus, quid potest  
timere, Aug.*

Iob 23.10.

The use of this serves to shew the happinesse of the Saints, their happinesse in unhappinesse. He which tappeth in Gods bosome, what need he feare? no, happen what will, he cannot be shaken out of Gods bosome, the rack of the world may for a while terrifie him, but the sight of Gods bosome soone purifieth him, for the Saints rise up at last gayners by all their afflictions. *He knoweth my way, and trieth me, and I shall come forth as gold;* Afflictions are Gods melting vessel, and the Saints never looke so well as when they come out of the firing pot, misery sets a kind of brightnesse upon them, they looke as purely at last, as the tried gold. God will have glory in us; not onely in our welfare, but in our extremities. Out of the eater there comes meat; the burning of the bush is a flame of astonishment, yea, a blaze of honour. As the Pomander being chafed, it giveth the better sent, so a sinell comes from the Saints by their adversities; they are distressed for a while, but in conclusion they are made future wonders, everlasting miracles, spectacles of glory; The Saints miseries end in glory. This sicknesse is not unto death, but unto Gods glory, *Lazarus* happy in a priviledge.

3.

V.1.

*Doff.*

*Nil prodest si  
moribus dissi-  
dentes una habi-  
tatione jungan-  
tur. Rabar.*

Thirdly, *Lazarus* happy in his kindred; for as he was religious, so they were vertuous. Jesus loveth *Martha, Mary,* and *Lazarus*. From hence observe, that it is a great blessing to have a sanctified kindred, it promitteth nothing, if men differ in manners, though they be joynd together in the same family; no, this is like a golly picture, where the Graces are wanting, as *Apollis* said of the peece of *Protagoras*; therefore that is felicity, where all are drawing in the same yooke, and

subscribing



subscribing to the same God, that there is not a lost sheepe in  
 the whole flocke, nor a rotten cluster hanging on the  
 whole Vine, but every one waiting on the same Master, and  
 devoted to the same Saviour; civill unity amongst brethren is  
 excellent, how much more unity in the same faith? it is a com-  
 fort for kindred to be prosperous alike, how much more to be  
 gracious alike, that as they are partakers of the same patri-  
 mony, so likewise they are partakers of the same promises?  
 It was a griefe to *Dives* in Hell, that any of his brethren Luke 16.  
 should not goe to Heaven, so it might be a griefe to the bre-  
 thren of *Dives* upon earth, that they should have a brother  
 lying in hell. *Rebeckah* was troubled that the children strove Gen. 25. 22.  
 in her wombe; so a trouble may it be to any, that there should  
 be a repugnancy of qualites amongst them, which come out of  
 the same wombe. It was honour therfore to the elect Lady, that 1. Ep. Iohn 4.  
 all her children walked in the truth, and to *Moses*, *Aaron* and  
*Miriam*, that generally they did conspire together in the same  
 holy desires. The use of this serves to exhort all kindred to  
 strive for this happinesse, to apply themselves to the like reli-  
 gious duties, to have this blood warme at the heart, to hold  
 this knot of affection; for a pitifull thing it is, where the bro-  
 ther is at his prayers, and the sister at her dalliances; or the  
 sister at her mortifying exercises, and the brother at his riots;  
 For, oh that the brother should say, I tremble at the unrege-  
 nerate estate of my sister, or the sister should say, what shall  
 become of the soule of my brother? Here is a troubled Sea, Mart. crucif. f. 100. Chrys.  
 oh such fit pensively to thinke that nature hath not so firmly  
 united them, but after all smiles, embraces, brotherly, and si-  
 sterly courties; Domeday will part them; one must goe a-  
 mongst the blessed quite in heaven, the other must weepe, and  
 gnash the teeth in hell. Therefore if desires, or endeavours,  
 counsell or reproofe, bending of knees, or shedding of teares,  
 can instill the same affections, let them not be wanting, for it  
 is a great happinesse for brethren and sisters to goe hand in  
 hand to the same God, as *Lazarus* was happy in his kindred;  
 happy in his estate, happy in a priviledge, happy in his kin-  
 dred. Thus much for the name *Lazarus*.



ni egeant fil. a p. a. s. t. i. s. h. o. d. s. t. i. s. c. o. s. p. i. d. i. c. i. t. u. r. e. n. i. m. n. i. g. n. i. f. i. c. a. t. u. r. 3. Part.

Doff.

3. Ecclef. 10.

9. Job 22.

Pla. 49. 10.

1. Zach. 5.

Monumenta fa-  
tiscent.

Bene meritis est  
de deo, & homi-  
nibus, sed mor-  
tuus est, Plat.  
in Greg. 3.

Legimus sanctos  
plenos gratia-  
rum plenos vir-  
tutum migrasse,  
Bern.

Vse.

Now let us come to the accident *Sleepeth*. From hence observe, that *Death* is the let of the best, *Lazarus* is cast upon Natures couch, and what Saint must not goe to be with, his yes, all go to one place. All, this All is Saint, numerall, yer-  
tues bright peeces are ciphered out to the Dormitory, the sleeping room. *God destroyeth the perfect with the wicked*. The perfect is imperfect, he may have a little the purer mo-  
tions, but not a waite the purer materials; his conscience may be the more renewed, but his constitution is not the more re-  
fined, they of the best house stand but upon a weake pinning. *The wise die as well as the foolish*. Even they which were so wise as to shun the corruptions of the world, yet they cannot shun the cor-  
tion of Nature, though they have the wisdom from above, yet they have the frailty from beneath. *Your Fa-  
thers where are they? and do the Prophets live for ever?* No, the purest gold in our treasury, is of cancred nature, the sweetest flowre in our garden is but a searing herbe, these goodly Mo-  
numents of divine perfections *Moses Gregory 3.* deserved well of God and men, yet he died. We read that the Saints full of graces, full of vertues departed. *St. Paul* brings in a Catalogue of Saints, *Heb. 11.* but to me it is but as a buriall-  
bill; for those which obtained witness that they were righte-  
ous, and had this testimony that they pleased God, which would not enjoy the pleasures of sinne for a season, but wrought righteousness, which were so matchlesse, and prize-  
lesse, that this world was not worthy of them, yet I find in these primer Worthies, some of natures feelings, Deaths-  
droppings, they scaped away to their graves they were locked up, but in perishing sinnes, people embraced in them, but armfulls of rottenesse, they had their Writ of removall, they were plucked from the upper story to goe live in the vault, Natures purshant fetched them away from us, Deaths Cham-  
berlaine led them to bed, they all slept. *Our friend Lazarus sleepeth*. The use of this serves to exhort you all to endure the Saints deaths with patience, for why should we be trou-  
bled

bled as a common lot? If such a thing happened to them as never was endured, it were another matter, but when all vertuous men, that ever lived before them draw this blanke, when nature hath no other Lottery, why should they be disquieted? It is well that they have lived so long as to deserve well of the world, to purchase to their selves the names of Friends; that they lent out their vertues before hand, and have the age indebted to them, that they have honoured their Callings, and honoured their Families, but that they should live ever is beyond Natures Covenant, or any divine grant; though they have many priviledges, yet they have not this in their Charter. Let it suffice therefore, that they have not lost their graces, or lost their soules, but onely a fraile life, a life that was never given them long to enjoy: Part therefore with such, with an humble submission to Gods pleasure, seeing thou letttest them but go to be. Bed-fellowes with the Saints, for all Saints step into this couch. *Our friend Lazarus sleepest thou.*

But why is death here called a sleepe? *At Lazarus sleepeth.*

First, because it comes upon us unexpectedly, for sleepe doth creep upon us, and steale into the ey, men are asleepe oftentimes before they felt any drowfinesse about them even as they sit, and talke, divers times they fall asleepe; So Death comes oftentimes unlooked for, we are snoring in our graves before we dreamt of bed time; *The number of all our days are with thee.* 14 Job 7.

They are upon tale, and God only knew the number of them; thou which hast a months-mind to this life, thou maist be deceived in thy account, thou keepest no very good Almanacke about it, before the next new Moone come to the full, thou maist be in thy wane. *No man knoweth his end;* no, this same end is of such a doubtfull nature, that the wisest cannot resolve of it, *I know not the day of my death saith Isaac.* Wee may have skill in many things, but wee have no skill in the death-point, nor this were

— *Causas penitus tenebre latentes.* to busie our wits about hidden causes, these are the secrets of Nature.

*Naiades ignorant, ignorant of Inachus ipse.*

James 4. 7. 4.

quid  
quid?

Ex infatigabili  
vitar, Bern.

26 The poorest, and the proudest are here to seeke, we are not  
formidat ad mortem: each for us knowe not what shall be to morrow  
only: I knowe there will be, but whether our morrow be  
life, it's uncertaine; Concluding there will be, but whether  
death or life we cannot determine; No, we are deepe choler-  
icks till death come to examine us; but the sweet paper of an  
adversary of time, and a sutable person. Oh then that men put  
such confidence in life, which to dayes so quick-sighted, as if  
they had rubbed all sleepe out of their eyes, as if it were a  
long time before they should go to rest. For are thou fammo-  
red? thinkest thou yet with a Deaths call? No, a while yet  
I shall be full, thou fust with old withered Cuts. Still mee  
thinks my sprightly vigour remains within me; such mens  
spirits decay not; they feele not a symptome of death about  
them; people thinke they may take their owne time of sleep-  
ing, dy when they list; howeuer they looke for some warn-  
ing, some hint of death; they thinke they shall not dy in their  
suites, they shall live to pay home such an adversary; they  
shall not dy at their bowling-bowles, they shall live out such a  
joviall meeting; they shall not dy in the midst of their pur-  
chases, they shall locke such a neighbour out of doores, shall  
such an heire out of his blinrow, his muse first; Dy they shall,  
but they shall not dy yet. But oh beloved, this same Death  
workes by strange means, for ambuscadoes breakes out, and her  
mine springs before persons ever dreame of an enemy. None  
have a more dangerous life, then they which presume of life;  
None dy more wretchedly, then they which thinke to dy at  
leisure. Oh therefore well-temperd health, strength of na-  
ture; let mee send the Sepulchre pray to your doores, the  
deaths-dread to your hearts, for the lusty Gallant is not so  
puissant, but he may be instantly cast on his backe the miracle  
of beauty hath not such amiable cheekes, but that she may ere  
long looke carkasse grisly: Oh thinke upon *Herod*, who was  
strooke from heaven, whilst the people were desiring him,  
and marke *Jesabel*, who had her braines dashed out, whilst she  
looked out at the window, as the Paragon of beauty; confi-  
der *Coral*, *Darius*, and *Abime*, which went downe quicke  
ing

into their graves, while they were priding their selves in  
 their gifts, and endowments. Oh therefore give over your  
 thoughts of this world, account not with a Witch, that old  
 witch of flesh and blood, but let God have thee to day, lest  
 Death have thee to morrow, for Death is asleep, and sleepe  
 continueth unespiedly, in most shily vild up yonder world to  
 : Secondly, Death is asleep, because it doth lay up the senses,  
 for as in sleepe a man doth neither see, nor heare, nor taste &c.  
 So there are no pleasing objects to be presented to dead men,  
 for hath Death any relevation of comforts? nor *as we see in*  
*water spilt upon the ground*; that were we never so full of cleere  
 water, or liue it water, yet doe catchen pitchies well be turned  
 upward, and the moisture of earthly contentments poured  
 out. *Doth not their dignity get along with shute?* yet, such is Job 4. 11.  
 the indignity that death put upon us, that it will not leave us  
 any dignity. We take nothing away with us when we dye, we  
 are all as stript creatures. *The dead know nothing at all*; no, Psal. 137.  
 they are strangers to those things which were their daily re-  
 creations. *Almeas shall not returne to see pleasure*; we have Job 7. 7.  
 done with pleasure, when we have done with life; as the ver-  
 ruine run away, when the house doth fall, so doe all the joi-  
 sances of this life forsake us, when we drop into our graves;  
 yet a Funerall doth drowne all earthly delights, even as ship-  
 wrack doth the rich merchandise. Oh then that people are so  
 heart-deepe in worldly vanities, that they are generally so  
 sense-sicke, to please the senses, to delight the senses, this is  
 that which we all aime at, our Markets, and Exchanges, our  
 Ships, and our Shops, our Seillaries, and our fruiteries, are  
 all for the senses; the senses have their needle stitching, their  
 spices seasoning, their shittle running in every corner;  
 there is much playing, and graving, pruning, and inoculating  
 for the senses; we fetch downe the fowles out of the sky, we  
 take the bottom of the Sea, slay the earth, and dig all the  
 ore out of Mines for the senses; Milleners, Mercers, Min-  
 strels, Stage-players, Perfumers, Conservers Feather-makers,  
 are all Tradesmen to serve five Customers, the five senses; or  
 this whole world is but one entire Incorporation divided

*Pe. naufragium  
 submergit mer-  
 ces. Chrys.*

into several not-paines for the senses. But Oh beloved, are we not senseless in this doing upon the senses & per. senseless, and graceless too, for God hath appointed us to seek for things permanent, and what duration is those things they do but slenderly refresh us, and are suddenly perished; we are very tenacious of them, but they quickly glide from us; they drop away like autumnie leaves, and were off like a crimson glosse, they goe out like blasing starres, or loose their light like twinkling glowworms; therefore let us study for our souls, and not for the senses, for we have but a short time to make use of the senses, for when we dye, we are as persons slain asleepe, who have their senses eyed up.

Thirdly death is like unto asleepe, because as sleepe takes away all the sorrows of labour, (for the sleepe of a labouring man is sweet) so death takes away the irksomnesse of all worldly employments, for what is death, but the flight of labours, the laying off of a heavy burden, the repose after troubles. When the last hour of the day is come, people leave working in the vineyard, when the master appears, the tasks are taken out of their hands, and they are no longer talent-busy. *Abraham* used double diligence a while, but at last, he goeth to his fathers in peace; no more after ward to be disquieted. *Blessed are the dead which dy in the Lord, they rest from their labours*, a solemn and serious rest is then proclaimed, therefore *Paul* that had felt enough of the exercises, and exigents of this life, *desires to be dissolved*, and the faithfull sigh, and are burthened to have mortality swallowed up for they know that the grave should be unto them as Gods pillow, to ease their aking temples, as his couch to relieve them. Peace shall come, they shall rest in their beds every one that walketh before him. Therefore saith *Amb.* of his brother *Sacerus*, *Thou art not taken away from us, but perills thou hast not lost us but art freed from the feare of future troubles.* Oh then that we know not the sweetness of death, that we feare it, looke pale at it, shunne it that we would beg a stay of it, that we would (if it were possible) buy it off, we would do any thing rather then stirp our selves for the grave, endure all the calamities upon earth, rather then death, it is grief and anguish to us to step into bed, but alas in the meane time we do not know it, consider the nature of it,

*Leviter refrigerant, & breviter deficiunt Bern.*  
*Voluptatum sumus tenaces, ut ille sunt fugaces, Amb.*  
 +1 +1 +1 +1

*Eccles 3.12.*  
*Fuga laborum Naz.*  
*Depositis sarcinae gravis. Aug.*  
*Erummarum requies. Salust.*  
*Gen. 15.15.*

*Rev. 14.13.*

*1 Phil. 23.*  
*2. Cor. 5.4.*

*Es. 57.2.*  
*Non nobis crepus es, sed periculis, non nos amissisti (sed iniquitatum calamitatum formidine caruisti.*  
*Amb. orat. Fugieb. De Sat.*

to mark the life of it, for it is no damage to the dying as Amb. *Non est dam-*  
 told *Caligula*, unless freedom be a damage, if thou beest Paulin. *in vita*  
 godly dy when thou wilt thou diest to comfort, we are never hap- Amb.  
 pier then in death, yea never happy before death; then the mani- *Non major fe-*  
 fers are taken off which did so pinch our wrists, and the yoke licitas est quam  
 slip off, which did so chafe our necks; we have then given our in morte, immo  
 last groane, and shed our last teares. Oh then how joyfull ought nulla felicitas  
 that passage to be which being dispatcht there remaines no more ante mortem.  
 care or grief, Oh therefore fear life, but feare not death; here Ier.  
 thou maist be too secure, or else there thou canst not be unhappy *Quam illud i-*  
 if sinne do not hurt thee, death cannot; nay, let us but carry in- ter jucundum  
 ward a token, peace of conscience into our graves, & there will esse debet, quo  
 be no fearfull dreames to trouble us in our sleep. Here every day confecto nulla  
 hath its grief, but there is not a minute of anguish; here is a reliqua cura,  
 correction house, but there all the whips are taken off from our backs nulla sollicitu-  
 here we weep ourselves half blind with the smart of infinite do futura sit.  
 miseries but there *all teares shall be wiped away from our eyes*; hee we Cicero i Tus.  
 faint under incessant employments, but there the labourer taketh Quest.  
 his rest, there we sleep. Eccl. 8.8.  
 Rev. 21.46.

Fourthly death is like unto a sleep in respect of a resurrection for as the sleepey man riseth from his couch, so the dead from their graves; though we be at our repose, yet we shall not quite sleep out our eyes, remain buried in bed, no, he will draw open the curtains, pull off the clothes, and make us look up again broad-waken; death doth not destroy the body, but the corruption of the body it is but, the dissolution not the destruction of nature; no, the body, that sweet companion of the soule shall again renew its fellowship. For thou turnest man to so destruction and sayest *comes again ye children of men*; they which sleep in the dust of the earth shall awaken, *there is a resurrection of the just*, we think we are quite buried, and we are but put to bed. Oh then that we know not our dying hopes? the righteous hath hope in his death, when he suspends his life, he hath not ended his hopes: no, a gacious person, when he seeth the malignant ey of a disease, when he seeth the impotency of physicall receipts when he perceiveth the death pronges at his heart, when his sinews shrink up, his blood congealeth, his teeth set, when he is, stretching forth a dying hand to seale away all his estate to a

*Mors non ab-*  
*sumptura cor-*  
*pus, sed corrup-*  
*tionem corporis*  
 Amb.

*Dissolutio non*  
*destructio na-*  
*turae. Anselm.*  
*Dulcis anima*  
*socius. Athenag-*  
*oras.*

Psal. 90.3.

Dan. 12.3.

Luke 14.14.

Prov. 14.32.



warm cloth, when the soule-bell is set out, and weathers are  
winders are in his eye, when he apprehends sensibly, appar-  
ently that dy he must, all this doth not terrify him; for though he  
hath a drowsie brain, and knoweth that he must go into narrow  
black room, yea put his cold feet into that same unwarmed bed,  
even a bed of clay, yet he well understandeth that he shall but pull  
the clothes a little over him, cover his naked limmes, remove  
himself out of the noise of the world, to take a short nap, and  
then he shall drowse no longer, but step out of his grave, even as  
a man at the least call, steps out of bed: What matter then if we  
should instantly put on our night-clothes, if this house were our  
sleeping house, for though we turn to ashes, we cannot turn to  
nothing; no, these ashes of ours are sacred, God is the keeper  
of our dust, as out of dust he first framed us, so out of dust he shall  
again restore us; we shall meet with our old bodies, and we  
shall meet with our old vertues, there shall be reintegration of  
nature, and grace, not a drop of contrition, a spark of devotion,  
a smite of charity shall be lost, but all our good works, like old  
friends shall come again to visit us at our return; we do not dy  
to perish, but dy to prepare for a resurrection, for as the slee-  
py man riseth out of his couch, so shall we out of our graves.

So that beloved, the day of this life will not always last, no,  
the shadows are stealing on the diall, the evening star at last will  
appeare, sleeping time will come. Oh let us be carefull to put a  
*Lazarus* into bed, to have this sleep come into the eyes of one of  
Christs friends, so shall we sleep in a perfumed bed, yea sleep as  
it were in Gods withdrawing room, where our self shall be  
short, and our wakening sweet; we shall dy comfortably, rise  
again joyously, and reigne gloriously, which that we may do  
the Lord grant for his mercies sake Amen.

FINIS.



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